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## REPORTS.

HERMES XXXIX.

Fascicle 3.

Die römische Provinzialautonomie, Ein Fragment (Th. Mommsen). The principles of government of the Roman empire have to be inferred, in general, from fragmentary evidence, and so the important, but difficult subject of provincial autonomy needs further investigation. According to Marquardt (Röm. Staatsverw. I<sup>2</sup> p. 503-16), federations of cities existed in every province; but, according to Mommsen, it is probable that, in the majority of cases, the cities endowed with the Roman franchise were excluded from such federations, also communities lacking a city organization, and he concludes that Sicily had no *commune* under the empire and that such Roman cities as Narbo, Lugdunum and Tarraco, though mentioned in connection with the *concilia*, had themselves no part in the federations of their respective territories.

Lex Tappula (A. v. Premenstein). P. starting with the restoration of *cis[tiber]* in the second line of this inscription, a facsimile of which is given, discusses it in all its relations. The law of Tappo is perhaps the oldest specimen of the sportive and satirical literature that grew out of the *libertas Decembris* of the Roman Saturnalia. It appears that at the close of the second century B. C. on a 21st day of December, before one of the temples of Hercules in Rome, the worshippers of Hercules and Ceres had extended their banquet into the small hours of the following day, when Valerius Valentinus added to the gaiety by reading a legal parody, in which the *quinqueviri cis Tiberim*, officers whose duty it was to quell all nightly disturbances, are represented as summoning the people to pass a *lex convivialis*. The spokesman's name, Tappo, typified the fool, his associates' names corresponded. The joke evidently succeeded, for Valerius' contemporary Lucilius wrote: *Tappulam rident legem congerrae Opimi* (cf. Festus p. 363, 20). About 100 A. D., when it had become fashionable to inscribe bronze tablets with such *leges conviviales*, to be set up in the *triclinium* or elsewhere, our *lex Tappula* was thus inscribed and set up at Vercelli, where, in 1882 A. D., a fragment of it containing the preamble was discovered in a Roman house.

Beobachtungen zur Technik des Antiphon (A. Reuter). In Hermes XXXVIII pp. 481-497 (see A. J. P. XXV p. 470) R. discussed the structure of Antiphon's speeches and the charac-

ter of his arguments, here he concludes with the use made of the pathetic elements and the catchword (Stichwort), showing that his pathos, often artificial, harmonizes with the sophistical character of his arguments, while the repeated word (in VI 28-32 *μάρτυς* occurs 17 times and its verbs 5 times) gives the semblance of logical consistency where none exists. Antiphon's efforts to awaken feelings of pity and anger and his use of *διαβάλλειν* make it likely that he followed the rules of Thrasyarchus (Phaedr. 267 C. D., 272 A.).

Das Auftreten der Götter in den Büchern ι-μ der Odyssee (O. Jörgensen). K. L. Kayser (*disputatio de diversa Homericorum carminum origine*, 1835), observing the absence of Athena from books ι-μ, concluded that these stories, independently composed, had been incorporated in the Odyssey by a redactor; while Kirchhoff (1859, 1861) set up a theory, based chiefly on μ 374 f. and κ 277 f., that κ and μ had originally been narrated in the third person, the present form being due to a redactor, who took the story of the Lotophagi as a model. After a review of the discussions of this theory, Jörgensen, following Nitzsch ('Vom Zorn des Poseidon' 1840), makes clear the stylistic principle of the Homeric poems, according to which the poet's narrative, in the third person, invariably names the individual gods, whereas the Homeric characters, speaking in the first person, are, in general, supposed to be in a state of ignorance as regards the special manifestations of divine power, and therefore usually mention the gods in an impersonal way as *δαίμων*, *θεός*, *θεοί* and *Ζεύς*. For this reason Odysseus does not mention Athena's aid in ι-μ, and it becomes evident that Kirchhoff's theory is untenable, for the above principle would demand in a third-person-narrative so much detailed information of divine plans, besides the names of particular gods, as to make a far greater change necessary than his theory postulates. Jörgensen shows the reasonableness of the introduction of Hermes (κ 277 f.); but argues against the genuineness of the Helios passage (μ 374 f.). The discussion includes interesting details.

Untersuchungen zu den Briefen Ciceros ad Quintum fratrem II 1-6 (W. Sternkopf). The first of these letters was written shortly before Quintus' departure for Sardinia, as Pompey's legate, the last shortly before his return; but as the fourth letter really represents two and as, moreover, two were lost, we must reckon with nine in all; while Quintus, in turn, wrote only two: the first on his arrival in Sardinia and the second announcing his return. Sternkopf discusses interestingly the circumstances of this correspondence, interprets passages, suggests emendations and supports certain others, operating largely with the disarrangement of the MS leaves, which Mommsen pointed out in his famous essay 'Ueber eine Blätterversetzung im zweiten Buch der Briefe Ciceros ad Quintum fratrem' (*Zeitschr. f. d. Alterthumsw.*

1844 p. 593 ff.). He finds occasion to defend Cicero against Drumann and others.

Die Schriftstellerei des Anaximenes von Lampsakos (P. Wendland). That the pseudo-Demosthenean oration XI *Πρὸς τὴν ἐπιστολὴν τὴν Φιλίππου* was modeled on various Demosthenean passages by a rhetorician is well known. Now we learn from the new Didymus-scholia (Didym. *Commentar zu Dem.*, bearb. v. Diels u. Schubart, Berl. 1904) that Anaximenes of Lampsacus composed it for his Philippica. It appears, moreover, that the letter itself (Dem. XII), the common origin of which with XI was asserted by Boeckh and Schäfer, is a companion piece, having been modeled on the original letter by the same Anaximenes. Both XI and XII must have been included in the corpus of Demosthenean works at an early date, perhaps even by the Athenian editors. Wendland reviews the whole question and points out correspondences with the *ῥητορικὴ πρὸς Ἀλέξανδρον* (see below). That XI and XII should have been adopted from an historical work suggests the possibility of a similar origin for other spurious speeches.

Zu *Ἡρωδιανοῦ περὶ σχημάτων* (R. Müller). The authenticity of this collection of figures (Walz VIII p. 579 ff., Spengel III p. 85 ff.) has not been discussed since the attack made by Lehrs (*Rhein. Mus.* 1843 p. 120 f.) and Foltz (*Quaestiones Herodianeae*, Bonn, 1844). The editor of Herodian's fragments, A. Lentz (*Herodiani reliquiae*, Leipzig, 1867-70 p. XV), simply accepted Lehrs' results. Müller, while restating the arguments for the spuriousness of Herodian's authorship, objects to a number of positions taken by Foltz, and finds especially that this collection of *σχήματα* was made long after the time of Herodian, the son of Apollonius Dyscolus; but from excellent sources.

Zur Familiengeschichte Seians (C. Cichorius). An inscription from Volsinii in Etruria, published by Gabrici in the *Notizie degli scavi*, 1903 p. 366 is made the basis of a prosopographical study, interesting both as to results and method. Starting with the plausible conjecture: L. Seius Strabo, the name of Sejanus' father, Cichorius shows the high family connections of Tiberius' famous minister of state, whose suit for the hand of Drusus' widow may therefore not be regarded as a piece of effrontery as Tacitus led us to suppose.

Miscellen.—Hiller v. Gaertringen proposes for *χολονοδ|χεστε*, the correct, but unintelligible reading that Dunham gives in the inscription of Archedamus of Thera (*Am. Journ. of Arch.* VII 1903 p. 297) *χῶλδ(ς) ὁ(ρ)χεστέ[ς]*. Though lame, the *νυμφόληπτος* became a dancer, and prided himself on the art that was admired in Thera.—C. Robert points out an error in Wiegand's work on the Poros-Architecture of the Acropolis, who following a suggestion of Brückner takes a horse's tail for a flame of fire. *ΠΥΡΟΣ* is the name of the centaur lying dead under Melanchaites to the

right. Further, the new centaur name read by Milani (Atene e Roma V 711) should doubtless be *Θέρρανδρος*.—Karl Praechter supports Robert (Hermes XXI p. 161 f.), who, finding weighty reasons for placing the festival of the Delia in Anthesterion, concluded that the death of Socrates must have occurred some three months earlier than usually believed.—Karl Hude presents more examples of the weakened *γάρ* (scilicet) (cf. Hermes XXXVI p. 313 f.).—C. Robert thinks the mythological scene on the silver rhyton from Tarentum (cf. Jahreshefte d. österr. arch. Instit. V p. 116 f. and VI p. 6 f.) represents a love scene between Zeus and Hera with Athena and Poseidon looking on, being suggested by the Iliad.

#### Fascicle 4.

Die Hypothesis zu Kratinos' Dionysalexandros (A. Körte). Most important for the history of Greek literature is this recent publication of Grenfell and Hunt (The Oxyrhynchus Pap., Part IV, Lond. 1904 p. 69 f.), for not only is this comedy the oldest of which we have detailed information (cf. Hermes XXX 74); but it enables us to form an idea of the mythological parodies of the comic poets. Parabasis and political-personal satire were indeed included; but the mythological travesty, probably derived from Epicharmus and the Doric farce, was the main thing, the ludicrous Dionysus appearing to have been a stock character, created by Epicharmus (cf. Arist. Frogs and Eupolis' Taxiarchs). The need of four actors in this play emphasizes the fact that the oldest comedy, composed of amusing scenes loosely strung together, made slight demands upon the actors, and so did not restrict itself to three (cf. Acharnians); the influence of tragedy being comparatively late. Unfortunately only a few of the fragments fit into the outline; but it is interesting to note in regard to frgm. 43 (Kock), that all possible doubt as to *βῆ βῆ* representing the cry of a sheep is removed (cf. A. J. P. XVI 46). The MS dates from about 200 A. D. and as there is a close correspondence with the longer hypotheses of Aristophanes' comedies, Körte makes it probable that this class originated with Symmachus 100 A. D. (cf. Rh. Mus. XXXIII 405 f. and Gröbl, die ältesten Hypothesen zu Arist. Progr. d. Kgl. Studienanst. zu Dillingen 1889-90).

Die Schriftstellerei des Anaximenes von Lampsakos (continued) (Paul Wendland). That the *ῥητορικὴ πρὸς Ἀλέξανδρον* is not by Aristotle, as represented in the introductory letter, was recognized by Erasmus. Spengel, following Petrus Victorius, ascribed it to Anaximenes, a theory that has recently been assailed on various grounds. Wendland presents an elaborate defense of Spengel's view, with special refutation of Ipfelkofer's arguments (die Rhet. des. Anax., Würzburg, 1889). The key to the problem lies in the forged letter, which must be dated after Andronicus (I century B. C.); but only the parts referring to Alexander are

late. The encomium on the λόγος, on the contrary, as shown by style and content, belongs to a much earlier period. It formed, indeed, part of the original preface, which referred to the inclusion of doctrines of Corax and Theodectes. This explains the relation of this rhetoric to Aristotle: both depend on Theodectes and the older doctrines. Now as chapters 1-5 contain, in the main, the teaching of Anaximenes and as the whole work is clearly the product of one mind, and must have originated before Aristotle's great work, we may justly conclude with Spengel that Anaximenes was the author.

Der Mauerbau in Athen und die List des Themistokles (E. von Stern). Thucydides' story (I 89-93) how Themistocles through deceit kept the Lacedaemonians from interfering with the rebuilding of the walls of Athens 479-8 B. C., has been accepted by ancient and modern historians, excepting Beloch (Gr. Gesch. I 458 A. 2), with various modifications or explanations. Stern finds it incredible from many points of view, and concludes that it was invented at the beginning of the Peloponnesian war to explain the hastily constructed Themistoclean wall, and is of a piece with the numerous other anecdotes told of Themistocles' diplomatic cunning.

Σχήμα und Τρόπος in den Homer-Scholien. Ein Beitrag zur Entwicklungsgeschichte beider Wörter (H. Schrader). S. discusses the meanings of these words in a large number of scholia and rhetorical and grammatical treatises and finds Cicero the first to clearly give the well-known technical distinction between them, although it is evident that even then an extensive literature on the subject existed. In scholia, therefore, and in earlier rhetoricians and grammarians we must reckon with their general sense, which continued in use even after the technical meanings had developed. S. shows how in combination with such adjectives as Ἀττικόν, Ἰωνικόν, or Πυθαγρικόν, Ἰβύκειον, etc., the general meaning of σχῆμα is usually probable. The Γοργία σχήματα were recognized and discussed long before this term became technical; neither Timaeus (cf. Norden Ant. Kunstpr. I p. 15) nor Theophrastus (cf. Hugo Rabe de Theophr. libris περὶ λέξεως p. 45) giving currency to the expression, although the latter seems to have treated of these figures especially. As τρόπος and σχῆμα in their general meanings were frequently interchanged, and as abbreviated scholia often look like technical definitions, much confusion has resulted in the writings of later rhetoricians and grammarians. For the purpose of tracing the sources of scholia the lack of correspondence in the employment of τρόπος and σχῆμα should be disregarded.

Gesetz von Samos über Getreideankauf und -vertheilung (Th. Thalheim). This law with a partial record of its financial operation, inscribed on stone and dating from about 200 B. C., has been published in the Sitzungsberichte of the Berlin Academy by

Wiegand and v. Wilamowitz. It provided for the conversion of the yearly tribute of one twentieth of the harvest, given by the city of Anaea to the Samian goddess Hera, into money, and the distribution of the grain among the citizens. The purchase was made with the interest yielded by a sum of money, contributed by the *χλιαστούες*, Samian elective bodies, which were subdivisions of their two *φυλαί*. Mortgages and sureties were required, subject to the yearly scrutiny of the *χλιαστούες*, although the business of placing the loan and collecting the interest was in charge of a *μελεδωνός*. The interest collected was handed over to two annually elected officers, who purchased the temple-grain at not less than  $5\frac{1}{2}$  dr. a measure and made the distribution. If there was a balance, this either remained in charge of the grain distributors, or was turned over to a *σιτώνης*, who purchased more grain, but on the most advantageous terms, of the Anaeans or elsewhere. Thalheim presents only the well-preserved text of the law, of which he gives an analysis with comments on the interesting details.

Zu den griechischen Sacralalterthümern (P. Stengel). The following words are discussed and interpreted largely with the aid of inscriptions: 1. *δερά* (*δρατά*, *δαρά*) meant *hostiae pelle spoliandae*, not *spoliatae* (cf. Prott Leg. Sacr. p. 19 and Rohde *Psyche* I p. 206) and was used of sheep, goats and cattle, although, undefined, it was restricted to sheep. *Δαρά* was specially used in contrast with *μή δαρά*, which was applied to holocaustic sacrifices, and also in contrast with *ἐνδορα* (cf. Hermes XXXVI p. 328 f.) to indicate a special manner of hiding.—2. *θηλαί* is not identical with *θυλήματα* (cf. v. Wilamowitz, *Sitzungsb. d. Berl. Akad.* 1904, p. 633 f.); but meant meat offerings, whereas the latter corresponded to the *ἄλφιστα* in which, as dough, the sacrificial meat was wrapped (cf. Hermes XXXVI 327).—3. *Ἀναλίσκειν* does not mean to 'remove' by means of burning or burying (cf. Jahresh. d. österr. Inst. VI 124), but to 'devour.'—4. *Ἱερέων* in Theophr. Char. 22, should be *ἱερῶν* as Casaubonus conjectured. The *ἱερά* were the lean pieces offered to the gods. At the close of Char. 22, Studniczka (p. 182) explains the situation described by the words *παραστρέψαι τὸν τρίβωνα* correctly; but the motive was not impoliteness, but the penurious desire of the miser to save his old cloak.

Patriciat und Quästur in der römischen Kaiserzeit (St. Brasse-  
loff). The political privileges of the patricians and the office of quaestor are here discussed in the light of inscriptions. Their dispensation from an aedile-tribunitial office was legally enacted under Augustus, which remained a privilege even after Severus Alexander extended it to all quaestores candidati; for this extension did not include those who attained to the quaestorship without imperial recommendation as Mommsen thought (cf. *Röm. St. R.* p. 559).

Zu Bakchylides (E. Schwartz). S. presents a number of emendations and interpretations of the text of Bacchylides. Not only must gaps be filled out; but the extant text itself is not free from copyists' errors and mistaken conjectures. We see the former in 5, 64 (editio princeps), where ΕΔΑΗ should be ΕΔΑΕΝ, and in v. 142, with greater change, ἐγκλαύσασα should be ἐγλαβούσα; the latter, in 17, 61 f., where σῶμα is contrary to sense and meter; perhaps σὺ should be read.

Zur Chronologie des Verresprocesses (C. Bardt). Largely in agreement with Kübler (Philol. 1895 p. 464 f.) against Zielinski (id. 1893 p. 248 f.), Bardt reaches the following conclusions: The suit against Verres was instituted at the beginning of the year (70 B. C.), so that the 110 days granted Cicero to visit Sicily (who used, however, only the latter half for the trip) terminated about April 24. Further the sham suit against the governor of Achaea, instituted to cause delay, was filed a day later, which, with an allowance of 108 days, was thus docketed to just precede the Verres trial, which it delayed until July, the month of elections, and these in turn caused a further postponement until Aug. 5.

Zu delphischen Rechnungsurkunden (B. Keil). With high praise for E. Bourguet, the editor of the Delphic inscriptions, Keil offers two corrections of a recent publication (B C H 1903, XXVII 1 f.): 1. In E p. 26, the denomination to be supplied with Φωκαῖδες is ἔκται not δραχμαί; and so, as 3 Aeginetan dr. = 4 Attic dr., the inscription shows that a Phocian ἡμίεκτον = 8 Attic ob., which coincides with Hultsch's understanding of a verse of Crates (Metrol.<sup>2</sup> 186. 226, 1).—2. In the fragment H p. 31, Bourguet finds the νόμος Ἰταλιωτικός = 2 Attic dr. But the inscription's proportion of 2 Aeg. dr. = 3 Attic dr. was only a convenient, and probably profitable, method of computation, like the original Delphic 7 = 10 valuation (cf. Hermes 37 p. 520 f.), whereas the actual relation of Aeginetan to Attic money (350 B. C.) was 3 = 4. Consequently the νόμος of this inscription falls short of the Attic didrachmon, and differed from the νόμος that was usually so rated. On the other hand it seems to have been equivalent to the oldest Tarentine νόμος (cf. Mommsen Röm. Münzw. 102).

HERMAN L. EBELING.

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Janvier.

Death of Gaston Paris announced as having occurred at Cannes, Mar. 5, 1903.

F. Lot. La Chanson de Landri. 17 pages. Pierre le Chantre makes mention in a Latin satire written at the close of the twelfth century of a "cantilenam de Landrico". This seems to refer to an old French epic whose text has not come down to us.



P. Meyer. *Les Manuscrits français de Cambridge*. III. Trinity College. 101 pages. The first and second of the articles in this important series appeared in volumes VIII and XV. In the present article there are some ten manuscripts described in detail, while eleven others are summarily mentioned. Trinity College has one of the richest collections of manuscripts in Cambridge, and many of them are in French. Mr. Montague Rhodes James has carefully described them with a minute exactness in his catalogue, of which two volumes have been already published. M. Meyer treats them from the literary standpoint in his turn, and adds numerous references to cognate literature. Most of the pieces contained in these manuscripts are didactic in character, and they are written chiefly in the Anglo-Norman dialect.

Mélanges. Joseph Popovici, *Les Noms des Roumains de l'Istrie*. J. Cornu, *Disette = Decepta*. J. Cornu, *Tant mieux, Tant pis, Tant plus, Tant moins*. J. Cornu, *Poche "Cuiller à pot"*.

Comptes rendus. A. Tobler, *Etymologisches* (G. Paris). P. Andraud, *La Vie et l'œuvre du troubadour Raimon de Miraval* (A. Jeanroy). Mary Vance Young, *Les Enseignements de Robert de Ho, dits Enseignements Trebor* (G. Paris). Karl Sachrow, *Ueber die Vengeance d'Alexandre von Jean le Venelais* (E. Walberg). Schultz-Gora, *Die Vengeance Alixandre von Jehan le Nevelon* (E. Walberg).

Périodiques. *Archivio glottologico italiano*, XV. 4, XVI. 1 (Mario Roques). *Studi glottologici italiani*, II (Mario Roques). *Archiv für das Studium der neueren Sprachen und Literaturen*, CII-CVII (S. D. G.).

Chronique. Obituary notices of A. Gasté and Joseph Couraye du Parc. Notes on various publications. Prof. John E. Matzke's memoir on the versions of the Legend of St. George in Greek, Latin and French, as well as on those in certain Oriental languages. M. Paul Meyer adds certain notes on the French manuscripts containing this legend.

*Livres annoncés sommairement*. 14 titles. The Troubadours of Dante, being selections from the works of the Provençal Poets quoted by Dante, with introduction, notes, concise grammar and glossary, by A. J. Chayton. *I primi influssi di Dante, del Petrarca e del Boccaccio sulla Letteratura spagnuola*, di Remando Sanvisenti. *Les Quinze joyes de mariage: texte de l'édition princeps du XV<sup>e</sup> siècle, première réimpression par Ferdinand Heuckencamp*. *Die Triumphe Francesco Petrarca in kritischem Texte herausgegeben von Carl Appel*.

Avril.

A. Thomas. *Le Suffixe -aricius en Français et en Provençal*. 27 pages. Explanation of the piling-up of suffixes, and citation of several hundred words which belong to this category, together with their derivations.

Pio Rajna. *Le Origini della Novella narrata dal "Frankleyn" nei Canterbury Tales del Chaucer.* 64 pages. The origin of the Frankleyn's Tale has long been the subject of earnest discussion among scholars. Only in 1901 Prof. Schofield, of Harvard University, presented to the public a long article on this subject in the Publications of the Modern Language Association of America. Prof. Schofield attributed its origin to an old Celtic lay, which Chaucer must have known in a French form due possibly to the pen of Marie de France. Prof. Rajna, on the contrary, thinks it much more probable that Chaucer was well acquainted with the works of Boccaccio, especially with the Decameron. Although the same story occurs in this work, he thinks that Chaucer drew on the version of it which is found in Boccaccio's Filocolo, but that he endeavored to conceal his real source from his readers.

P. Meyer. *Recettes médicales en Provençal d'après le ms. R. 14. 30 de Trinity College (Cambridge).* 32 pages. This manuscript contains a number of medical treatises, and in this article extracts from only two of them are published. Their lexicographical interest is considerable, but from a medical point of view their history is unfortunately obscure.

Mélanges. A. Jeanroy, *Fr. Semillant.* G. L. Kittredge, *The Chanson du Comte Herniquin.*

Comptes rendus. Jules Pirson, *La langue des inscriptions latines de la Gaule* (Mario Roques). Alb. Carnoy, *Le latin d'Espagne d'après les inscriptions* (Mario Roques). Isak Collijn, *Les suffixes toponymiques dans les langues française et provençale* (G. Paris). R. Zenker, *Die Lieder Peires von Auvergne kritisch herausgegeben mit Einleitung, Uebersetzung, Kommentar und Glossar* (A. Jeanroy). Johanna Maria Nassau Noordewier, *Bijdrage tot de Bevordeeling van den Willehalm* (M. J. Minckwitz). Félix Guillon, *Jean Clopinel dit de Meung: le Roman de la Rose considéré comme document historique du règne de Philippe le Bel* (E. Langlois). A. Byhan, *Istrorumanisches Glossar* (Joseph Popovici).

Chronique. Obituary notice of Gaston Paris, with the funeral addresses of Paul Meyer, A. Thomas, A. Morel-Fatio, and L. Havet. Obituary notice of George Doncieux.

Livres annoncés sommairement. 29 titles. L'abbé Reure, *Simple conjecture sur les origines paternelles de François Villon.* E. Bourciez, *Les mots espagnols comparés aux mots gascons (époque ancienne).* Mélanges Léonce Couture: *Études d'histoire méridionale dédiées à la mémoire de Léonce Couture* (1832-1902). Francesco D'Ovidio, *Reliquie probabili o possibili degli antichi dialetti italici nei moderni dialetti italiani e negl' idiomi romanzi in genere.* Giulio Bertoni, *La Biblioteca estense e la coltura ferrarese ai tempi del duca Ercole I* (1471-1505).

Juillet.

H. Suchier. *Recherches sur les Chansons de Guillaume d'Orange*. 31 pages. The question of the formation of the epic cycle of Guillaume d'Orange is one of the most obscure in all literary history. No new theory is here advanced, but the attempt is merely made to fix certain definite points in the tradition: 1. Bertrand de Bar-sur-Aube; 2. Monglane; 3. les trois Girards; 4. Aïmer le Chaitif; 5. les trois gestes d'après la Mort Aimeri de Narbonne; 6. Ragnar Lodbrök.

Ernest Langlois. *Notes sur le Jeu de la Feuillée d'Adam le Bossu*. 10 pages. The authorship question is discussed, the nature of the satire pointed out, its presentation on the stage described, and finally a seeming interpolation is investigated.

J. A. Herbert. *A New Manuscript of Adgar's Mary-Legends*. 28 pages. A careful description is here given of a new and important manuscript of a well-known collection of Mediæval tales. This is accompanied by the publication of the old French text itself, accompanied by a facsimile of a page of the manuscript.

Ferdinand Lot. *La Mesnie Hellequin et le Comte Ernequin de Boulogne*. 20 pages. The real historical basis of the legend mentioned by Sir Walter Scott and others is investigated. The name itself is held to be a German diminutive, and its etymology is discussed at considerable length.

Mélanges. G. Paris, *Or est Venus qui aunera*. A. Thomas, *Sur un vers du Pèlerinage de Charlemagne*. E.-S. Sheldon, *Dehé, dehait*. A. Delboulle, *Beltrer*. A. Delboulle, *Loure*, *Loerre*. A. Delboulle, *Origine du mot Sabrenas ou Sabrenaud*. A. Thomas, *Franç. Geline*. P. Meyer, *Avoir son Olivier Courant*. P. Meyer, *Chanjon, Enfant changé en nourrice*. P. Meyer, *Charme en vers français*.

Comptes rendus. E. Oder, *Mulomedicina Chironis* (O. Den-susianu). Raymond Weeks, *Aïmer le Chétif* (Ernest Langlois). Julien Tiersot, *Chansons populaires recueillies dans les Alpes françaises* (P. Meyer).

Périodiques. *Zeitschrift für romanische Philologie*, XXVI, 5 (G. Paris). *Zeitschrift für romanische Philologie*, XXVI, 6, discussion of etymologies (Mario Roques). *Studi glottologici italiani*, III (Mario Roques). *Studi di Filologia romanza*, IX (P. Meyer). *L'Année linguistique*, I (Mario Roques). *Bulletin de la Société des anciens textes français*, 1902. *Journal des Savants*, 1903, no. 6.

Chronique. *Index to Romania*, vols. I-XXX, of 300 pages announced. Obituary notices of Alexandre Kirpichnikov, Baron Bollati de Saint-Pierre, Jakob Stürzinger, and Ch. Loizeau de Grandmaison. Notes and corrections to various articles previously published.

Livres annoncés sommairement. 11 titles. J. A. Candréa-Hecht, *Les éléments latins de la langue roumaine : le consonantisme*. Fr. J. Furnivall, Robert of Brunne's "Handlyng Synne". Octobre.

Gaston Paris. *Le Cycle de la Gageure*. 70 pages. At the time of his death G. Paris had in preparation a series of articles on the romans d'aventure, which he intended publishing ultimately in the *Histoire littéraire de la France*. J. Bédier has prepared the present article from the notes left behind at the author's death. The article is a carefully conducted study in comparative literature, in which more than a score of versions of Shakespeare's story of *Cymbeline* are investigated. These are divided into three main groups and comprise variants from most of the languages of Europe. The internal evidence indicates that the most primitive form of the story is that preserved in a Greek version of late date.

Pietro Toldo. *Pel Fableau di Constant du Hamel*. 13 pages. In this article again we have a study in comparative literature, whose point of departure is a well-known old French fableau. The stories here considered are related more or less closely to the group studied in the preceding article.

Paget Toynbee. *Dante's Uses of the Word Trattato in the Convivio and Vita Nuova*. The word in question is used by Dante in four distinct senses, which are here illustrated by means of numerous quotations from Dante and his commentators.

Mélanges. F. Lot, *Conjectures sur Girart de Roussillon* : 1. *Boson d'Escarpion*; 2. *Odilon*; 3. *Les Desertois*. F. Lot, *Orson de Beauvais*. P. Meyer, *Wauchier de Denain*. G. Raynaud, *Le Dit du Hardi Cheval*. Ernest Langlois, *Traité mis à l'Index au XIII<sup>e</sup> Siècle*. Ernest Langlois, *Integrum > entre*. John Taggart Clark, *Les Explosives sourdes entre voyelles en Italien*.

Comptes rendus. P. Meyer, *La Chançon de Willame* (review of an anonymous edition). Leo Jordan, *Girartstudien* (Gédéon Huet). H. Pirenne, *Chronique rimée des troubles de Flandre en 1379-1380* (M. Wilmotte).

Périodiques. *Zeitschrift für romanische Philologie*, XXVII, 1-2, discussion of etymologies (Mario Roques). *Revue de Philologie française et de Littérature*, XV, 1-4; XVI, 1-4 (P. Meyer). *Le Moyen-Âge*, XIII, 137-173. *Achter Jahresbericht des Instituts für rumänische Sprache zu Leipzig* (Mario Roques).

Chronique. Obituary notices of Oddone Zenatti, W. Borsdorf, and Ulysse Robert.

Livres annoncés sommairement. 13 titles. J.-J. Stürzinger, *Le Pelerinage Jesucrist de Guillaume de Deguilleville*. F. J.

Furnivall, *The Pilgrimage of the Life of Man* englisht by John Lydgate. Herbert A. Strong and L. D. Barnett, *Historical Reader of Early French*. Marius Sepet, *Le Drame religieux au Moyen-Âge*. S. Arthur Strong, *A Catalogue of Letters and other Historical Documents exhibited in the Library at Welbeck*. L. E. Kastner, *A History of French Versification*. Richard Thayer Holbrook, *Dante and the Animal Kingdom*.

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